

الصبر واليقين

As sabr wal yaqeen

by الديبا

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَهُ الْحَمْدُ الْحَسْنُ وَالثَّنَاءُ الْجَمِيلُ وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَالْتَّابِعِينَ لَهُمْ بِالْإِحْسَانِ إِلَى يَوْمِ الدِّينِ أَمَا بَعْدُ

The reason this was written was to spread the truth to those who are seeking the real truth about this situation.

I lived a normal life and I performed well in school and I liked to play basketball. When I became 14 and I was About 5 months or so shy of being 15 years old I started to first have the condition that I have now. This condition is where I lose the noor that was once on my face by the will of Allah, سُبْحَانَهُ وَتَعَالَى. At that time this would occur when certain thoughts happened in my head. At first, it happened due to me daydreaming, I would frequently daydream during quiet moments and this would occur. At this period nobody seemed to consistently recognize it, but by that point, I first began being ignored and people easily got angrier at me. Eventually, a second type of thought that occurred in my head would also cause noor to be removed from my face, bad thoughts, If I ever had a bad thought, that also would fall to the effects. These thoughts were involuntary and were thoughts that many Muslims have. At that time when the noor wasn't on my face It could be returned by some acts of ibadah. If I made istighfar, Allah would return it. If I recited a bit of the Quran, sometimes Allah would return it. And sometimes small things would cause the noor on my face to return and I wouldn't recall doing any act of Ibadah, but I could tell the noor was back on my face. I can tell because of other people's reactions. Over time, people started to notice what was happening to me and they came to their own conclusions about why this was

happening, they used nothing from the Qur'an and sunnah but they used their عقل (mind) to figure out what was happening and the same time they were not qualified scholars of Islam, nor where they students of knowledge. They believed that I was purposefully putting bad thoughts in my head and I was sinful every single time it happened. They were wrong, I did not purposefully put bad thoughts in my head, my thoughts were all involuntary and many Muslims have such thoughts. They used their عقل alone without daleel(evidence) just like the Ashā'irah and the Maturidiyyah do. Over time they truly believed themselves and they told everyone while abandoning me, right after someone started believing these things they all unanimously turned away from me and did not like seeing me, nor did they like seeing me in their presence. Some people didn't know about this condition specifically but they saw my face and thought it was horrid so they acted the exact way regardless. However, in some moments they were incredibly nice to me or wanted to speak to me because at that period it was easier for me to keep the noor on my face for longer periods. This is mainly because the only thoughts that removed the noor from my face was when I daydreamed and when I had bad thoughts, whenever I didn't have such thoughts and I was alone I would repent sincerely and the noor would return to my face.

Later Years

My life remained like this for about 7-8 months until I switched high schools, I had just experienced summer break and I mainly remained indoors instead of outdoors.

However, when I started going to school again I realized that now when I had other thoughts the noor would also come off of my face. I was at a point nearly every single time I thought to myself, the noor would come off of my face. Soon it worsened, whenever I read books it would also fall into these circumstances as well.

Simultaneously the people who hated me and believed I was sinful for my thoughts started to tell more and more people. Eventually, whenever I was in public places such as in school, on the bus or at the park someone would know about it. They tried to bother me whenever they noticed me. They first began loudly sniffling or loudly coughing, then they resorted to shoving me, stepping on my shoes or jamming their desks into my desk(during school). The people who did this were both non-muslim and Muslim, and most of the time they didn't know much about Islam, to this day I don't know what motivation the non-muslims could have had to bother me other than the fact that my face was more beautiful when the noor was on my face. People seemed to value me only when I was in a state like that. They could somehow notice whenever I had a thought which led to the noor being removed from my face and they could notice whenever the noor returned, although I couldn't. I could only tell by making inferences based on the reactions of people. They could also tell whenever I was reciting the Qur'an or when I was making dua. Before whenever I recited the Qur'an my noor would sometimes come back on my face but such instances stopped occurring. At this point nearly every time a thought was said in my head, noor would be removed from my face, even when I heard conversations this would also happen. This may be happening because every time I say something or someone else says something, It's also said in my head without me trying to. At this time, the only thoughts I could have without my noor being removed from my face afterward were thoughts of Al-Qur'an. I began to say Al-Qur'an in my head and listen to it so these normal thoughts would occur less, consequently leading to me being bothered less. Although as time progressed I couldn't think of most of the Qur'an as a way to keep the normal thoughts out of my head, now whenever I read or listen to Qur'an verses that contain the letter ﴿ or ﴽ noor comes off my face whenever I say the word that contains those letters. Now it is much harder for me to ever have the noor on my face, I don't value it as important but everyone else seems to value it as important. They abandon me, they don't value me and they consider me a faasiq(persistent sinner). They were always angry at me and many people acted like this even before they were aware of my condition because they found me very unattractive. I don't believe that me clarifying my situation to them would even cause us to be close again, they were like this even before the things happened. Many of the people who hate me, consider me a faasiq(If they are Muslim) and bother me are sinners themselves or are friends with sinners and the kufaar. Nearly all of them knew people who committed major sins or were major sinners themselves yet they didn't hate them or the sin, but they hated me. Therefore I didn't have a motive to

explain my situation to anyone at all, in fact, some of them would probably believe that I was lying about the thoughts being involuntary even though I swear by Allah my thoughts are normal thoughts that are involuntary. I wish I could seek knowledge without these things happening, I'm anxious just in case I ever sit with the Ulama during their lectures while these things keep happening. Whenever they say something or whenever someone else says something, someone might believe I am sinning. The only times noor is back on my face nowadays is when I sincerely repent, I only do so in private.

Netizen

There was only one human that I explained part of my situation to [other than Islamqa.info], he later believed me and we were friends with each other. I met him on the internet when everyone began abandoning me. I went to the internet and began making Muslim friends online and learning about my religion. On Discord I met many different types of Muslims who helped me learn my religion as we learned together. I remained anonymous whenever I was on Discord so some people genuinely cared about me and considered me good. However, when I was new and didn't know much about Islam I planned on using a second account so I could explain my situation and ask someone knowledgeable if I was sinful for my thoughts and as well as what I should do for a solution. There was a server that mainly taught about Aqeedah, which is the most important science of Islam and they taught those who didn't speak the Arabic language many books of Aqeedah in English as well as them gaining their initial insight from scholarly explanations, because of this I thought they would most likely be the most knowledgeable people I could ask questions to. I tried to contact Shuyookh and scholars but the problem is I don't know how, the only shaykh's number I have is Assim Al Hakeem and he is hard to contact. I didn't know of any knowledgeable people I could contact and whenever I knew someone who would personally contact a shaykh on WhatsApp, the shaykh would likely only speak Arabic or they refused to give me the number. I tried my best and at the time I considered these people to be the most polite and knowledgeable. One of those in charge of answering questions told me that I shouldn't believe that my thoughts are sinful and that doing so could be kufr because I could be rejecting the famous Hadith. He seemed to genuinely believe me and to be on my side. And over time, I got confirmation of that. I was very inactive because it was my alt account yet he gave me a custom role, I don't think anyone else had a role to themselves. Customs roles are normally for those in the server the owner is close with. Meaning that he must have remembered me and wanted me to overcome this.

Unfortunately, we went our separate ways because he and his server followed an opinion that I didn't follow. The opinion I'm talking about is mainly regarding certain scholars of Islam as well as other minute things. Regarding the scholars such as Abu Hanifa, he took the statements that are claimed to be from the Salaf that speak ill about Abu Hanifa, such as in the Abu Hanifa section in Kitab al-Sunnah. But I don't know how I could follow that when a lot of scholars such as al-Fawzan حفظه الله say it is weak. Not only that, the scholars praise him. The big scholars praise him. Imam Ahmed رحمه الله had a statement where he told his son, "Beware, never take an opinion on something that you don't have an imam that has preceded you to that opinion." An imam in this context means a big scholar. When we talk about the big scholars, regardless if one follows that opinion or not, they can easily let you know that most if not all the big scholars value Abu Hanifa رحمه الله and that they consider these statements to be weak. They also considered people such as Imam an Nawawi and Ibn Hajar رحمهم الله to be deviants too but the scholars don't say this, they know the authentic statements and they say that they only shared a few opinions with the Ashā'irah but

they were from Ahlul sunnah. How could I follow their opinions? I don't know how I could. I can't verify if their proof is Saheeh (authentic) or Daeef (weak) If I am misunderstood, I will accept da'wah for the sake of Allah. Because Allah knows best, not me. On the topic of deviation, people only deviate once they start learning from other than the scholars. This can be said about many sects, such as the Khawarij etc. And I don't know how I could follow such opinions. Unfortunately, we had to go our separate ways because of this, and it was hard for me. And shortly afterward, other people on Discord that I was close with, or who knew me, started abandoning me and believing that I was saying bad thoughts in my head every single second or so. They genuinely believed that I was saying bad thoughts in my head nearly that frequently. Because these things happen to me nearly every single second because I'm almost always reading something or hearing conversations or sometimes I would daydream. The only exception is when I am repenting, I only do so during private moments. They knew it was me because they could tell whenever I was either reading the Qur'an or making dua, on Discord there were events where we read the Qur'an together and I would frequently join the ones I could and I was among the most active in such events. Someone must have known it was me and spread their beliefs to everyone else and people began to act the same way they would in real life, I could see hatred in their messages and I could notice how much they wanted to distance themselves from me. Consequently, the reason I fled to Discord was removed and I deleted my account.

Al Hukm

The opinion closer to the truth is that I am not sinful for my thoughts, even though some people might think I'm sinful. The truth is those people never even spoke to me about this condition and made up theories, no one has evidence that I am saying bad things in my head. The only thing that someone could use as a proof for me being sinful is that in my current situation the only consistent method I know of that leads Allah ﷺ سبحانه وتعالى to return my noor back on my face is by making tawbah. Although this is refuted in the earlier parts of my story when I was explaining my life. Hack in 9th and 10th grade and even during one moment in 11th grade I noticed the noor was back on my face without a repentance. This would happen even when I wasn't considered too religious [some people considered me religious, but I don't consider myself religious during those times] and wouldn't do much Ibadah everywhere I go.

The first proof against those who think I'm sinning is that qualified individuals from the website, islamqa.info say that what I am experiencing is a test. They said it more than just once and reaffirmed it to me during multiple conversations, below is screenshot evidence.

thoughts I swear by Allah. An example of these thoughts would be literally reading in my head. Why is this happening to me?



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You should not assume that you are being punished. The best way to treat waswas is to seek refuge with Allah from it, to turn away from and shun it, and to not act upon what it calls you to do, ever. That is because waswas cannot be a form of proof in the Shari'ah, nor is the Shari'ah dependent on it to form a ruling, nor does it act as a guideline for a person's behavior with himself or others. Please see the following two fatwas for benefit: (148426) and (224718).

Supervisor

peace and blessings on the Prophet. Please see the following answers #39684, 62839, 25778 and 12315. 1. Think well of Allah and do not jump to the conclusion that this is a punishment, especially if you have repented. This is a test. 2. Strive to be close to Allah, make du`a and seek knowledge. Things will not always remain this way, in sha Allah. Be kind to people, be gentle and be helpful. 3. Pay no attention to insinuating thoughts from the shaytan. Dismiss those thoughts and ignore them.

The 2nd proof for this is that my thoughts are involuntary and many people both muslim and non-muslim have the thoughts that I'm having. These thoughts that I'm having are normal thoughts, such as reading, daydreaming, or speaking in your head, or planning. Nearly all humans have these thoughts yet people, without any sufficient proof, think negative of me and backbite me.

The 3rd proof was mentioned earlier, Imam Ahmed رحمه الله said beware, never take an opinion about something that you don't have an Imam that has preceded you to that opinion. And like I stated, Imam, in this context, refers to a big scholar. To my knowledge, they do not have a big scholar who has preceded them to this opinion.

The 4th proof is Hadith where Rasulullah ﷺ said,

“Verily, Allah has pardoned my nation for the stray thoughts occurring within themselves, as long as they do not speak of them or act upon them.”

The Prophet ﷺ said it very clearly. So, I don't know if they rejected this Hadith or not, but it seems like some people may have done ta'weel and used my situation as proof for that. Even though in reality, that is not sufficient evidence.

The 5th evidence is in the Qur'an where Allah says لا يكفي الله نفسا إلا وسعها which is said many times such as in Surah Al-Baqarah and Al-Talaq. If these stray thoughts that I don't control punish me it could be viewed as overburdenment, as said previously, the effect even occur when speech is emitted through other people which I can't control.

The opinion closest to the truth is that this is a test which is even said by multiple people on the website Islamqa.info. To me it really makes sense that this is a test, only after this condition started happening to me did I start getting close with Allah. This was Allah's method that He chose. Because before, I was making many non-muslims friends and was slightly falling Astray. In my area, there are people who don't value the religion as much as they should and women nearly began to approach me, fortunately that didn't happen. Alhamdulillah, Allah protected me from all this. Because once I lost the noor, everyone abandoned me. I had nothing to do except return to Allah and try to be patient. I've been doing that since the year of 2022. Alhamdulillah, I will keep doing it. As said in the book, شرح التدمرية there are benefits to someone having Qadr.

1. When someone understands the qadr of Allah in this way he has now given lordship to Allah , whatever happens he understands this is from the qadr of Allah which he knew in eternity.
2. You end up ultimately relying upon Allah and you leave All your trust in him and completely depend on him in all of your affairs, you will have tawakkul. Because you know that whatever Allah has decreed, will be of the best outcome for you. Not only the decree itself but what leads up to the decree because you trust in Allah.
3. As a benefit this then brings relaxation and comfort to the person in his life because he knows whatever is going to happen it was not going to miss him, and whatever is going to miss him was never meant and decreed for him.
4. That person will not think of himself superior or bigger than what he actually is, he will have humility.
5. This removes any kind of stress from that person, relaxation and he will know whatever path he is going down. Allah will decree for him what is best, whether the person doesn't realize that it's good for him right now or later on, he will have that Iman and faith Allah is supporting him.
6. When you believe in the Qadr you will then be following the way of the prophets and the messengers.

Conclusion

The closer opinion to the truth is that this is a test and I need to trust in Allah. I need Tawakkul. Regardless of what happens, even if everyone finds me horrid, or rejects everything I'm saying, I still love Allah for what He did. Because He found me lost and then guided me. He chose to do it this way, Allah is the All-Wise. His decision only brought me closer to Him. He chose me and according to the aspects of Qadr he only

chooses what is best for me so I should have Tawwakul. I am forever grateful for Allah's blessings. All praise is due to Allah, Lord of the Universe.

صلى الله محمد و على الله واصحابه ومن اهتدى بهداه.

Authored and distributed by الديا.